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A PERIODICAL DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
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AND GENERAL NEWS.

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IMMORTALITY.

When coldness wraps this suffering clay,
Ah! whither strays the immortal mind?
It cannot die, it cannot stray,
But leaves its darkened dust behind,
Then, unembodied doth it trace
By steps each planet's heavenly way?
Or fill at once the realm of space?
A thing of eyes, that all survey?

Eternal, boundless, undecayed,
A thought unseen but seeing all,
All, all in earth, or skies display'd
Shall it survey, shall it recall;
Each fainter trace that memory holds
So dimly of departing years,
In one broad glance the soul beholds,
And all, that was, at once appears.

Before Creation peopled earth,
Its eyes shall roll through chaos back;
And where the furthest haven had birth,
The spirit, ace its rising track,
And where the future mar, or makes,
Its glance dist-o'er all to be,
While sun is quenched or system breaks,
Fixed in its own eternity.

Above or Love, Hate, Hope, or Fear,
It lives all passionless and pure;
An age shall fleet like early year,
A year as moment, shall endure.
Away, away, without a wing,
O'er all, through all, its thought shall fly
A timeless and eternal thing,
Forgetting what it was to die.

THE BIBLE.

Dr. Hall, in his *Journal of Health*,
speaking of the importance of inhabiting
houses in their structure and situation
favorable to health, refers as follows to
the Bible:

There is more sound, practical hygiene,
on the subject of healthy house, in the
14th chapter of Leviticus, from verse 34,
than in all the skulls of all the health
commissioners and common councils of
all the cities of Christendom. Pity it is
that we do not read our Bible more,
that great book which contains the lead-
ing principles of what is indisputably
good and useful; and true in all that
really pertains to human happiness; and
what a pity it is that the Sunday news-
papers, and the trashy weekly, and the
enticing story book, for childhood and
hoary age, on subjects pertaining to the
world and party preaching and in-
fidel peripatetic lectures, with their new-
fangled crudities for human amelioration,
and their theories for elevating the
masses; pity it is, we say, that all these
things so attract attention. The Bible,
the best of all, the wisest in all its
theories, and in all its practices safe, has
become a sealed book to the many; and
any other volume on the center or side
table would be opened sooner than it.

JOINT ACCOUNTS.—A real estate deal-
er in New York city, speaks as follows:
"I am not a church-going man. I
have a partner, however, who is. We
deal in real estate, and find it necessary,
for the interests of our business, that
one of us should attend church. For
while just one-half of our customers will
not believe a man's representations in
regard to property unless he is a church-
goer, the other half will not believe him
if he is. And thus we partition duties.
My partner goes to church regularly, to
cast up the business of the week. I do
the same thing at home."

EARLY MARRIAGES.—There can be no
question of the injurious effect of very
early marriage, both upon the married
couple and their offspring. We have the
more palpable and best known examples
of such results, in the short-lived and
imperfectly civilized nations inhabiting
warm climates, and in the marriages of
princes in Europe. Many a parent and
husband have to pay their folly of a too
early marriage, by either a protracted
life of ill-health, or an early grave.
Hesiod and Plato assign the age of thirty
for men as the proper time to marry,
and twenty for women, as followed in
Lacedaemon; Aristotle, thirty-seven for
men, and eighteen for women.

SCENT.—The scent of some spicy and
flowery lands is perceived at the distance
of thirty or forty miles from their

CEDAR OF LEBANON.—The cedar of
Lebanon is not found as a native in any
other part of the world, so far as has
come to knowledge. This tree is of
great beauty, and bears the openest
exposure so well, that it is surprising
it is not more cultivated. Cedars thrive
best in poor soil, and are of quick growth,
as it appears by those fine ones in the
physic gardens at Che'sea, which were
planted in 1633, and were not then above
three feet high, and in 1762 measured
near twelve feet in girth, at two feet
above ground. Cedar wood is reputed
almost incorruptible, a prerogative it
owes chiefly to its bitter taste, which
the worms cannot endure. The ancients
for this reason made use of cedar tables
to write on. Solomon's temple, and
palace were both of this wood. His-
torians tell us that some of this timber
was found in the temple of Apollo, at
Utica 2,000 years old. The cedar is
included by Linnaeus in the genus *Pinus*
or firs. The red cedar brought from
Barbadoes and Jamaica is a spurious
sort, of so porous a nature, that the wine
will leak through it. It is a species of
juniper. Cortes is said to have erected
a palace at Mexico, in which were seven
thousand beams of cedar, most of them
120 feet long, and 12 feet in circum-
ference, as we are informed by Herrera.

Our young women are cautioned
against marrying dissipated young men;
but, with equal, if not greater propriety,
may not young men be cautioned against
marrying idle and extravagant young
women, for a great many unhappy mar-
riages are the result of the latter as well
as the former. Nothing is more destruc-
tive of domestic happiness than the
present mode of bringing up our young
women. Foolish mothers think they
act affectionately by indulging their
daughters in their fondness for the giddy
pleasures of life, and allowing them to
contract habits of indolence, of luxury
and show, not dreaming that they are
thereby unfitted for the stern realities of
life which must surely await them. Let
them marry wealth or poverty, they will
be unable to support either condition.
Let them remain single, and life will be-
come more and more burdensome as it
advances.—*Spurgeon.*

BELLES LETTRES (or *Polite Literature*,
as it is properly denominated in English,)
embraces grammar, logic, rhetoric, poetry,
music, mathematics and the learned
languages; these are usually called the
seven Liberal arts. *Belles Lettres* and
Criticism, says Dr. Blair, chiefly con-
sider man as being endowed with
those powers of taste and imagination
which were intended to embellish his
mind; and supply him with rational
and useful entertainment. They open a
field of investigation peculiar to them-
selves. All that relates to beauty,
harmony, grandeur, and elegance, all
that can soothe the mind, gratify the
fancy, or move the affections, belong to
their province.

ODORS.—Modern medicine has ob-
served, that the odor alone of *nyosiamus*,
particularly when its power is heightened
by the action of heat, produces in those
who inhale it a disposition to anger and
quarrelling. To "die of a rose, in
aromatic pain," is an idea that loses
some of its facetiousness, when we really
find some young women (for example
the daughters of Nicholas L. Count of
Salin, and of a Polish Bishop, &c.) dying
immediately after respiring the perfume
of some heaps of those flowers, or of
violets.

In pain, sickness, trouble, methinks I
hear G-d say, "take this medicine,
exactly suited to thy case, prepared
and weighed by my own hands and
consisting of the choicest drugs which
heaven affords." Ps. 107.

The Kaddish* before Col-Nidrai.

AFTER THE "SIPPURIM"

CHAPTER I

Sabbath Night.—Kindling Light on the Sab-
bath.—Over-Scruples.—The Dead
Soldier.—Trouble in Israel.

It was on a stormy night of the month
of September, in the year 1574. It was
late; the cheering Sabbath lamps had
already burned down to their very wicks;
and deep silence reigned in the Jews'
quarter of Prague.

Only in one house there burnt still a
dim lamp; it was in the third story of the
Shammersgasse, now numbered 115, at
the room of R. Mordecai, where they, in
anxious expectation, looked forward for
a happy addition of a life in the family.

The octagon (achtzackige) Sabbath
lamp was already extinguished; R. Mor-
decai, therefore, sat at the table over a
folio volume. Two women sat in the
room silently whispering forth prayers
for a happy delivery of Rachel, the
wife of R. Mordecai.

The ruddy light of the lamp cast gi-
gantic shadows on the wall of the hum-
bly furnished room. The wind and the
rain beat tremendously against the small
window-panes; the silence of the room
was interrupted only by the occasional
sighs of Rachel.

R. Mordecai, exhausted by fatigue,
had fallen asleep over his folio volume
to which he did not that night give his
full attention.

But a sudden cry from Rachel awakened
her anxious husband, and in his sudden
start he quenched the only light in the
room.

"Lema-an hashem (for heaven's sake)
what have you done?" cried Miriam,
the woman attending that night on her
prospective duties to Rachel. "R. M.,
we cannot stay here in the dark; you
must make light immediately."

"Shabbath!" replied R. M., laconic-
ally.

"R. M.," replied the woman, "we must
have light, and you had better get it di-
rectly. I have seen with my own eyes
that the Chosid, (the pious, the saint) the
pious Reb Leb, kindled light and made
fire on the Sabbath day at the birth of
his son Shalum."

"Be easy, I well know," replied R.
M., "that in cases of danger it is not
only permitted, but even commanded to
make fire and to perform all sorts of
work on the holy Sabbath day. But first
I will try to find in the street a boy, (a
non-Israelite) who might do me the fa-
vor; but if I find none I will re-urn and
kindle the light myself: so saith the
law.† For the present, have a moment's

* See Kaddish in these columns.
† Col-Nidrai, the eve of the Day of Atonement.

§ The rabbis prohibit study on Sabbath eve,
lest the student, by mistake, trim the light.
With the deference to the pious intentions of
the rabbis, their fallibility stares us in the face
on every page of their writings. The Sabbath
Eve is just the time when the father of the
family ought to gather his household round
him, and read to them useful lessons, moral
and theological. What is the idea of snuffing
a candle to weigh against the actual benefit
derivable from a regular paternal or maternal
Sabbath Eve instruction!

¶ This is the law. See *Orach Hayim*, 858.
Maimonides, in his very prescription for the
Sabbath, prefaces, that in cases of positive or
possible danger, it must by no means be ob-
served. And that, in such cases, the best
man in the house has to be chosen to do the
work, so that those who are not learned may
see that the law is not cruelty but love to
man.

patience! I shall be back as soon as possible. Good bye." Thus saying, he threw his cloak about him, and hastened down the narrow dark stair case.

The weather was terribly bad; the rain came down in torrents; an unusually stormy wind howled and whistled through the narrow empty streets, which R. M. traversed without knowing whither to go. He already wanted to turn home in despair, when he perceived that he found himself near the imperial guard-house. He hastened towards it, and found the commanding officer of the small troop standing in the middle of the street, regardless of the storm and rain, apparently sunk in deep reverie.

"Sir," implored R. Mordecai, "pray allow me the aid of a soldier, to kindle a light at my house; my wife is in time of need, and it is Shabbath."

"That is easy enough," said the corporal; "Wenzel, go with this man; kindle his light, his fire, and do what he likes. Sunday he will pay you for your trouble."

"Thanks, a thousand thanks! May God give you your reward, and you do a good work."

Scarcely had R. M. reached his house, and the soldier lighted the candle, when his wife blessed him with a strong and healthy boy.

As every pious Israelite does, the first thought of R. M. was to render thanks to God, from the inmost depth of his heart.

When the soldier had done his task, R. Mordecai said: "Now light a candle for yourself, for the stairs are dark, and call on Sunday, when I shall pay you for your trouble."

The man did as he was ordered, and left.

In about a quarter of an hour, the woman in attendance wanted to go to the drug store for some medicine that they had forgotten to prepare before the Shabbath. She had scarce left the room, when she returned pale and trembling. "God be merciful to us!" exclaimed she, wringing her hands; "God be merciful to us, a great misfortune has befallen us; and it is your fault. Why did not you yourself light the candle? What need had you to call the *balme-chomeh* (*ba-al milchomah*, "soldier,") he now lies dead at the bottom of the stairs?"

"Indeed!" exclaimed R. Mordecai, trembling.

"What is the matter?" asked the patient in a feeble voice.

"Nothing, my child," replied R. Mordecai, suppressing the anxiety of his mind. "The soldier fell on our stairs; I shall go down to see whether he has not hurt himself."

"No," exclaimed the woman; "no, he is dead."

"Silence! foolish woman, silence!" and saying so, he rushed down stairs.

Indeed, the soldier was dead. All attempts to call him to life proved fruitless. The physician whom they called, declared all efforts at resuscitation fruitless: the man being struck by a ———.

The situation of R. Mordecai cannot be described. Such a case, in those dark days, was the heaviest misfortune that could have befallen him. The physician hastened to the parnass (warden of the congregation) to awake him, and inform him of the accident; for such a misfortune soon implicated the whole congregation. The parnass appeared immediately, and the three consulted what was to be done.

"It is my opinion," said the parnass, "that R. Mordecai repair to the corporal, and inform him of the case: let him help as well as he can, and be richly rewarded for his help. You must make

haste, that we do not miss the favorable time, and render help impossible."

R. Mordecai hastened to the guard-house: he found the corporal standing staring in the same posture in which he had left him.

He told him of the accident. "Help us," implored he, after he had finished; "for we are in a great trouble. Pray, help us; you seem so good and kind; you willingly granted to a stranger his first request, in pity for one woman in trouble, now there is more than one woman in trouble; the whole congregation is involved in the misfortune. You cannot be indifferent to see innocent blood shed; and any delay is danger. If nothing is done till dawn of day, the people will fall upon our houses, and spare neither young nor old: we all are lost!"

"As true as God liveth, I would like to help you; but just give me a moment's time to reflect. What is the hour?" asked he suddenly.

"It is before midnight."

"Well, then it's all right," replied the soldier; "thanks to God! he does not want that innocent blood be shed. Speed, and do what I'll tell you: you put a liquor bottle into the pocket of the man; then open the wicket at the Dreibrunnplatz; carry the body quietly into the Karpfengasse, and lay him there before one of the drinking houses. I shall take care of the rest. You haste off; I shall report to your rabbi when the matter shall be settled."

R. Mordecai and the physician did as they were advised; and were happy enough to reach the place without encountering anybody.

On the following day, the Sabbath, the Wardens of the congregation, consisting of five men, assembled at the rabbi's. They were convoked by the parnass, for the purpose of consulting what was to be done on this melancholy emergency. For the well-experienced parnass well knew that the danger was not over, as long as the corporal had not reported to the rabbi. It was agreed that the matter be kept under the strictest secrecy, "for life and death are in the power of the tongue," (Prov. xvii.)

"Let R. Mordecai be summoned," said the venerable rabbi, while pensively stroking his beard.

R. Mordecai, exhausted from the fatigue of the sleepless night, appeared and repeated the circumstances of the case. When he had finished, the rabbi addressed him with indignation:

"*Ba-avonosenu horabbim* (by our sins), to what has it come! Rabbi Mordecai, Rabbi Mordecai, why have you brought trouble over Israel? Was this a deed of a Lamdan (talmudist)? Do not you know *skonath nephashoth docheh eth hashabbath* (danger supercedes the Sabbath)? Do not you know that it was your duty to do the work yourself, by so doing to show an example to people who are not learned, what they have to do in cases of emergency? You ought yourself to have lit the candle, kindled the fire, and prepared upon it what was necessary. You have not done it, and brought trouble upon the whole congregation. May the Lord, blessed be He, turn His wrath from us, and help us for the sake of our innocent children. You, Rabbi Mordecai, are hereby put under the *less hairem* (ban) till the issue of the case be known."

R. Mordecai did not reply a word; but retired respectfully from the presence of the rabbi and the rulers.

[TO BE CONTINUED.]

PARIS.—CHARITABLE GIFTS.—Baron James de Rothschild, we learn from the "E. L.," distributed on the occasion of the marriage of his son Solomon, the sum of 27,000 francs among the various charitable institutions and the consistorial temple.—*Jewish Chronicle*.

FRENCH JUDAISM.—We have lately had occasion to admire the enlightenment of our Parisian sisters, some of whom have accepted office in strictly Catholic societies, and make collections in churches and elsewhere for charities from which their co-religionists are excluded. This day it is the very President of the Central Consistory, the gallant Colonel Cerfberr, whose enlarged liberalism we are called upon to admire. The following letter which appeared in the "Debats," will show how well deserved this tribute is: "Paris, March 25, 1862.—SIR.—Some days of absence have prevented me from raising my voice earlier against an assertion made by a senator, who, in the sitting of last Tuesday, called out, 'These are Jews!' on the occasion of a petition addressed to the Senate by several inhabitants of Nancy, who regard as contrary to religious liberty the regulation which obliges soldiers to show certain honors to the holy sacrament (host). I have to ask the pardon of the Marquis de la Rochejaquelein. It was not my co-religionists who protested. Far from this. The honorable M. Levrier, president of the Consistory of Nancy, has declined signing this petition, because he did not consider the complaint as founded; and if I may be permitted to express an opinion, I happened several times to command in churches, without its ever having occurred to me that I placed my religious sentiments in opposition to the execution of military regulations.—Signed, Colonel F. CERFBERR, President of the Central Consistory of the Israelites of France." We have to add that the honor to be shown the host is to kneel down before it; and this act of adoration, paid to a piece of dough, the President of the Central Consistory of the Israelites of France believes not to be opposed to the religious convictions of an Israelite. When Daniel and his companions were called upon by command of the king, to pay divine honors to the image of the monarch, they refused, and were ready to endure death rather than worship idols. But when the Roman Catholics choose to worship God in the shape of a wafer, just as the ancient Egyptians Osiris in that of an ox, the chief representative of French Judaism finds nothing objectionable in this practice. Now Jewish soldiers in France are compelled by Christian fanaticism, in this case, to transgress the Ten Commandments. This is a great evil; but it is a still greater evil that a Jew, holding an eminent position, should see nothing objectionable in this worship.—*Jewish Chronicle*.

THE JEWS OF PORTUGAL.—We have seen that some of the Spanish Jews, in 1492 A. D., found an asylum in Portugal, and clung to the hope of retaining for a while a home on Iberian soil. Lusitania from very early times had shown them greater favor than any other country, excepting Spain in the palmy days of their sojourn there. Jews had risen to the same high places at the Court, and in the state, which had been occupied by their brethren in Aragon, Castile, and Navarre. One Hebrew at least had held the rank of commander-in-chief of the armies of Portugal. And although the Jewish schools of Braganza did not produce an Abner Ezra or a Maimonides, they could still boast their Jacobias, their Abarbanel, and many other learned rabbins, to whom, by their own confessions, the Christians of Portugal owed innumerable obligations. To the acknowledged worth of the Jews in these respects, and his own property, we may attribute the permission extended to them by John II. to immigrate into Portugal; and the kind treatment which, in the early part of his reign, they met from his successor, Emmanuel. But Emmanuel married a daughter of Ferdinand and Isabella, and brought home with her a dowry of intolerance and cruelty. Shortly after, he promulgated an edict for the immediate departure of all Jews from his kingdom by a certain day, and for the forcible baptism of their children of tender years. The broken-hearted Israelites prepared again to seek a home in a strange land. But, by a new act of perfidy, many of them were prevented from sailing at the appointed time by the closing of two of the ports named for their embarkation, and were either shipped off as slaves to the Portuguese colonies, or forcibly enrolled by baptism among the members of the Catholic church. These latter, as "New Christians," became mingled and eventually lost in the mass of the Portuguese nation, though long liable, on suspicion of concealed Judaism, to the fiery death of the Auto de Fe and the living grave of the Inquisition, till the edict of A. D. 1773 abolished the distinction of "Old" and "New Christians." We may add, that this edict made honorable mention by name of officers of State, who, though Jews, had been prime ministers and treasurers, and declares finally that "the blood of the Hebrews is the blood of the apostles, our deans, our presbyters, and our bishops." The casual observation of Madame Juilot (Duchess d'Abrantes) that "the Portuguese nation are three parts Jewish," and the fact that so many of the great families of Portugal, as the Villa Reals, the Alvares, the Mendez, the Francos, the De Castros, the Salvadors, with others too numerous to mention, are avowedly of Jewish origin, shows the way in which the blood of the Jew and Gentile have mingled on Lusitanian shore.—*Christian Observer*.

VIENNA.—A NEW CHARITY.—The university of Vienna is attended by a large number of Jewish students, many of whom are exceedingly poor, although highly gifted. To assist these a society has lately been formed, the object of which is to pay the fees for medical and legal students of this kind, to provide students of physical sciences.—*Jewish Chronicle*.

THE JEWS IN THE TURKISH EMPIRE.—A correspondent in the London "Jewish Chronicle," writes as follows: "You have in your latest sketched the intellectual stagnation among the Jews in Turkey, and you have mentioned several indications of their decline. There is, however, a symptom of decay to which you did not refer, and which, in my opinion, is more convincing proof of their intellectual apathy than any other alluded to. While every section of Israel throughout Europe has an organ of its own—while even the handful of poverty stricken Ionian Jews, amounting all in all to about 4,000 souls, possess a monthly, and that, too, a well written one—the hundreds of thousands of Jews in the wide Turkish dominions have no periodical whatever, whether in Hebrew or in their Judeo-Spanish jargon. But, what is still worse, when some years ago a weekly was started—I do not recollect exactly whether at Constantinople or Smyrna—it died very soon of inanition, although deserving a better simply because these Turkish Jews did not feel the want of intercommunion, and because they had no desire to become acquainted with the condition of their brethren elsewhere. Need I point out what degree of utter stagnation this apathy betokens?"

A RABBINICAL CONFERENCE AND VARNHAGEN D'ENSE.—In July, 1845, a Rabbinical Conference was held at Frankfort-on-the-Maine. Varnhagen, who was at the time at Homburg, close to Frankfort, made the following entry in his diary, now published: "People report marvellous things about the assembly of rabbis, now sitting in Frankfort. Everybody is admitted as an auditor, and the Frankforters pour in to have a look at the scene. They all speak fluently and impressively. Several show great oratorical talent. Few only betray the Jewish accent. Some speak in the clearest and purest German. One would hardly have expected to find in this circle so much talent, so much business knowledge, and so much oratorical ability. Whatever the result may be, these discussions redound to the great credit of the Jews, and the rabbis impress the Christians of Frankfort with a respect hitherto denied to them."

GRAND DUCHY OF POSEN.—CONCILIATORY MEASURES.—It has been our melancholy duty on former occasions to record excesses committed by the Poles against the Jews out of revenge for the political support given by them to the Germans. We have pointed out that the outrages were not exactly calculated to win the good-will of the ill-treated Jews or the sympathy of the liberals. We are now happy to be able to state that in the capital at least, conciliatory measures have been adopted. The inhabitants have agreed to elect a Jew as their deputy in the chamber, and even the archbishop promotes this election by all means in his power. The object is clearly to show that no religious difference is in future to separate Jewish and Christian Poles.—*Jewish Chronicle*.

MR. PEABODY'S MUNIFICENT GIFT.—We are pleased to find the name of a co-religionist (Mr. Elias Davis in the list of a committee appointed in Portsoken Ward to communicate with the trustees of the Peabody gift to require such information as they may require respecting the district, one of the poorest in the metropolis, and in which many Jews reside. The election of a Jewish gentleman on the committee shows how well the noble intentions of the generous donor are understood.—*Jewish Chronicle*.

PARIS.—THE PROJECTED TEMPLES.—1,200,000 francs have been already subscribed towards the erection of the two new temples, and no doubt is entertained but the whole amount requisite will soon be raised. But then the question will arise which ritual is to be adopted—the German or the Portuguese; further, what changes are to be introduced. Already are voices heard advocating the substitution of the French language for the Hebrew in the service.—*Jewish Chronicle*.

LEMBERG.—ILLIBERALISM.—We notice as a curiosity a circumstance at Lemberg which will show how far petty tyranny and illiberality can be carried when the law forbids open violence. The grammar school at Lemberg is attended by a considerable number of Jewish lads. For these the director appointed a special form, which they have to occupy apart from their Christian fellow-scholars.—*Jewish Chronicle*.

To prevent sun-stroke fishermen, for the sake of protection, sometimes fill their hats with moist sea weed; though any large leaves, or even a wet cloth upon the head, will answer as well. This is an infallible preventive, and should be more generally observed by laboring men.

ONE LEG IN THE GRAVE.—People with one leg in the grave are so very long before they put in the other, they seem like birds, to repose better on one leg.

GRIEF knits two hearts in closer bond than happiness ever can; and common sufferings are far stronger links than common joys.—*Lamartine*.